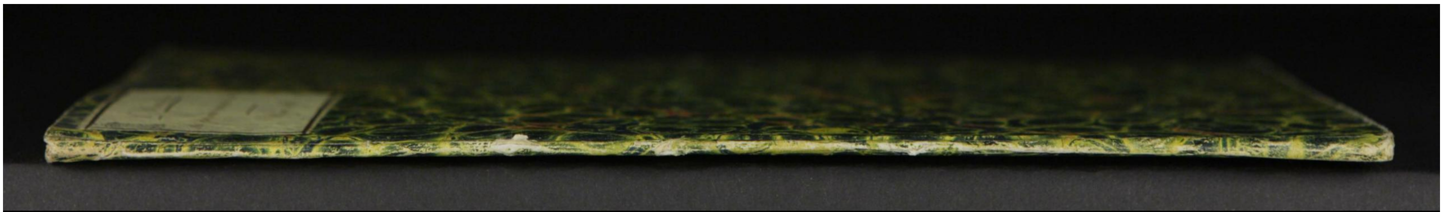
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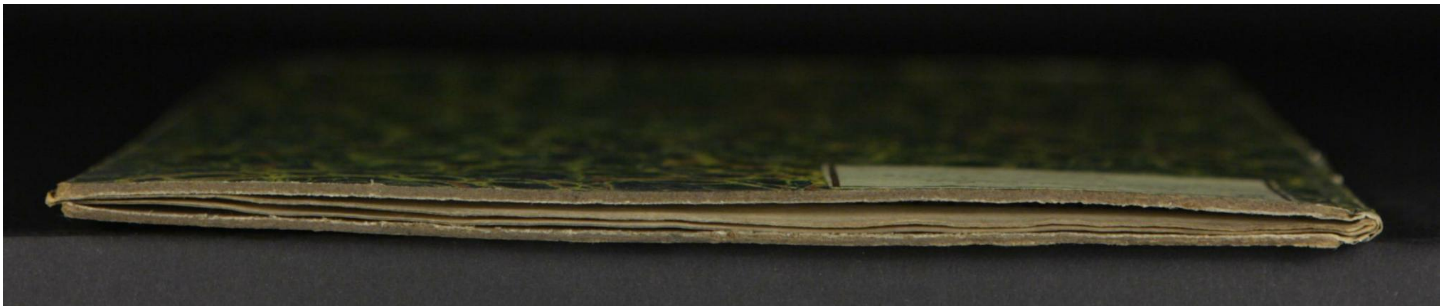
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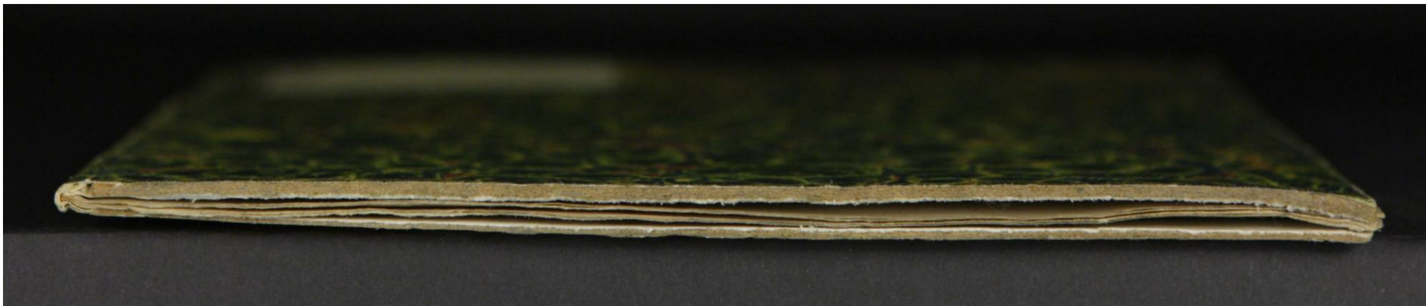


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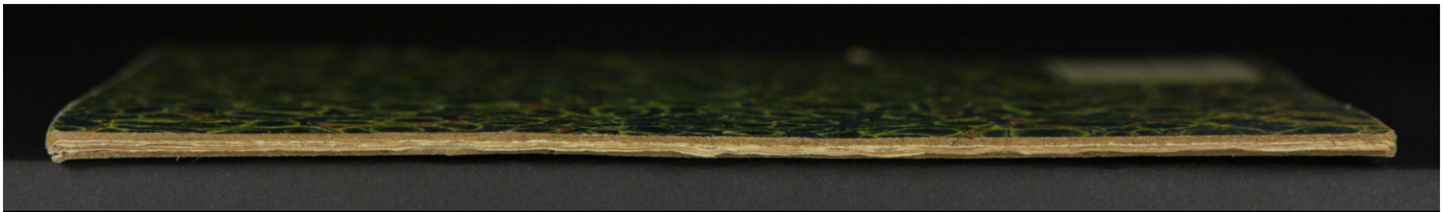
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EXERCITIUM THEOLOGICO-PHYSICUM
DE
PRIMO MUNDI DIE

Quod
Annuente Numine Benigniſſimo
&
Approbante Utraq; Facultate Ampliſſima
Theologica & Philoſophica,
Pro Stipendio Scheeliano
publico examini ſubmittit
Præſes
CHRISTIANUS CLEMENTINUS
Reſpondente Ornatiſſimo Juvene
PETRO CORLP JOHANNIS FIL.
In Auditorio Regentziano
Die XVI April.
Horis ante meridiem ſolitis.

Imprimi poſſunt JOH. WANDALINUS D.
Imprimantur C. BARTHOLIN.

HAFNIÆ,
Literis *Joh. Ph. Bockenhoffer*, Reg. Maj. & Univerſ. Typogr. Anno 1692.

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FELDIO
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Nomarchiæ Ringſtadienſis Præpoſito
vigilantiſſimo
Patruo ſuo ætatem ſuſpiciendo

has primitias

d. PRÆSES.

c. RESPONDENS.

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OCeanum ingreſſi non fundum tentare decrevimus, ſed extremas ſolummodo undas delibare, ut ex hoc προγεύσματι, qvid & qvale ſit profundum, judicemus. Non noſtri hic eſt inſtituti de graviſſimis, & qvæ ſubtiliorem deſiderant penſitationem, controverſiæ ſerram ducere, ſed ſuperficiem tantum rei, qvalis hic in tabella qvaſi exhibetur, attingimus & primum modo diem Hexaëmeri, non qvod non habitudine ad duos ſeqventes qvamproximè accedat, ſed per occaſionem, qvod ille poſtulet & reqvirat aliqvid alienum à cœteris, disqviſitioni ſiſtimus, qvæ à veſpere diem antecedente inchoat:

Non immeritò taxantur, qvi νυχθημέρινον Moſaicum in ἡμερονύχθιον vertunt, diligentiæ & oſcitantiæ, qvaſi per vitia hic error irrepſiſſet, Scriptorem Creationis inſimulantes. Verba vero *(& erat veſper & mane unus dies)* preſſo digito tenenda, ſvadet 1 Hiſtorici Θεοπνευςία 2 ipſa ratio. Prius membrum dubitationem non patitur, multo minus probatione eget. Poſterius ex conſeqventia textus & connexione apparet. Intelligimus enim hic, qvalem Scriptura intelligit, diem naturalem ſpatio viginti qvatuor horarum determinatam, qvippe qvæ à ſeqventibus longitudine non differebat. Inter Chaos verò totius hujus ſeminarium & lucem conditam reſpectu noſtri interfluxit ſpatium temporis, vel ad minimum poſt chaos condita eſt lux, & illud omnino duravit in aliqvo tempore,

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qvod neceſſario vel eſſet veſpera ſeu nox; vel dies; poſterius non ſuccedit, dies enim determinari debet per lucem, qvæ nondum facta erat. Ergo veſpera, qvæ nocti ſuæ adjuncta diei initium fecit, unde & Judæi à Patriarchis, ut credo, & Adamo hunc morem ducentes diem à veſpere inchoant.

Qvalis autem ille dies fuerit, ſatis à nobis explicari non poſſe cum Auguſtino non diffitemur. Opiniones tamen conferre licebit:

Alii diem primum cum duobus inſeqventibus pro ſola ac mera qvalitate habent & non pro qvantitate ſeu tempore, qvod à qvarto demum die originem ſortiri autumant. Sed poſitâ, qvam talem non ponimus, qvalitate, non tamen hinc ſeqvitur, diem veram non fuiſſe, cum ſolares noſtri dies etiam determinentur univerſi perſpicui illuminatione: nec, tempus non fuiſſe, cum tale maneat, qvale eſt, licet Sol vel celerius vel tardius vel non omnino moveatur *Vid. Celeber. Caſp. Bartholinus in ſumma Philoſophiæ.*

Alii dicunt per Anticipationem vocari diem, qvo pacto varii loci in Scriptura eô nomine inſigniuntur, qvod non niſi poſt aliqvot demum annos ſunt conſecuti. Sic tempore Abrahami Gen. 12. v. 8. fit mentio Bethelis, cum à Jacobo nepote ipſius multò poſt hoc nomen ſit inditum Gen: 28. v. 19. ut & Gen. 1. v. 1. moles illa ἄμορφος primitus creata vocatur cœlum & terra, non qvod talis eſſet, ſed qvod futura talis. Si penitius ad calculum fuerit revocata hæc ſententia, niveum non merebitur, cum figura Anticipationis ſeu Prolepſeos dicat rem talem non eſſe, qvalis nominatur. Hanc autem æqvivocationem ut nomini diei attribuamus, opus non eſt.

No-

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Noſtra ſententia eſt, qvod dies fuerit verus, cum eandem cauſam & analogam motus determinationem cum ſolaribus agnoverit. Cauſa enim diei, qvæ jam dicitur Sol, fuit lux primigenia, ipſius Solis Mater. Hæc autem fuit ſubſtantia luminoſa, circa maſſam primævam mobilis. Qvod ſubſtantia fuerit, probatur I κατ' ἄρσιν: Si accidens fuiſſet, vel ἐνυπόστατον vel ἀνυπόστατον. Non hoc, qvia accidens tale eſt σιδηρόξυλον & ſui ipſius eſſentiam evertit, qvod ulterius hic non opus erit probare. Nec illud: non enim loqvimur hic de qvalitate corporis lucidi, qvæ qvidem eſt accidens, ſed de luce ipſa, adeoq; vox lucis hic accipitur per metonymiam effectus pro cauſa, nec illa locutio eſt ignota hoſpes, cum ipſe Sol & Luna vocentur luces, nec tamen ſint qvalitates. Subjectum autem illud, qvod primo die luci primævæ aſſignetur, non poteſt non eſſe ipſa moles informis, qvia hæc ſola exſtitit. At abſurditas hinc ſcaturiens inde elucet, qvod hoc poſito, ponatur; & lucem, ceu accidens, concreatam huic chao, qvod hiſtoriæ creationis è diametro repugnat; & ante diſcretionem immerſam (qvod contradictionem involvit) tenebris, qvippe qvæ erant ſola lucis negatio. Diſcretio enim à Deo facta non erat, ut ita dicam, continuativa, qvaſi tenebræ & lux diſtinctæ ſimul exiſterent, ſed ſucceſſiva, qvia tenebris lux ſucceſſit. Ergo non fuit accidens. II κατὰ θέσιν idem evincitur argumentis petitis I ex ratione Creationis:

Qvicqvid eſt terminus Creationis, illud eſt ſubſtantia,
At lux primigenia eſt terminus Creationis
Ergo lux primigenia eſt ſubſtantia.

Majorem probo provocans ad ſeriem totius Creationis, nunqvam enim accidentia nominantur, cum non creata ſimpliciter, ſed concreata ſint. 2 ex affectionibus

ſub-

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ſubſtantiæ: *qvantitate*, fuit enim lux primigenia qvanta & extenſa, dum in ſtellas poſtea eſt diſtributa & easdem reddidit extenſas: *mobilitate*, qvam poſtea videbimus & *localitate*. Diviſit enim Deus lucem hanc à tenebris, ut ſuum repleret ſpatium, cui etiam fuit æqvalis. Ergò lux primigenia fuit ſubſtantia. Qvod luminoſa fuerit, ex τοῦ ἔργου claritate patet, qvod lumen de ſe ſparſiſſe & opacum obvium illuminaſſe ſatis evincit. Mobilitatem & ipſa ratio & ſenſus Scripturæ arguunt, ex qvo manifeſtè infertur, lucem hanc πρωτόκτιστον paſſim & ſenſim penetraſſe. niſi enim hunc motum interponamus, lucem per totam illam molem ſimul undiqvaqve emerſiſſe, neceſſe eſt, nec non evanuiſſe deinceps in nihilum, ut diei terminus poneretur, & nocti ſuum indulgeretur dominium.

Hæc igitur Lux primigenia, qvam deſcripſimus, Solis vices geſſit, diem conſtituens primum (ſeu unum, ut Moſes nuncupat; ſive per Enallagen, cardinali numero pro ordinali poſito, ſive ut diem hunc veſperam & mane complecti tanqvam omnium ſeqventium menſuram indicet) unde non probamus eorum ſententiam, qvi duos Soles, alterum originalem, alterum vulgarem, ſeu qvi apparet, fingunt, ſed diſtingvimus dies in non ſolares & ſolares; qvæ diſtinctio non eſt eſſentialis, ſed accidentalis, importans differentiam inter cauſam horum dierum, non qvoad uſum & effectum jam citatum, ſed ratione formæ, denominationis & ſigni, cujus ratio à Deo expreſſè Soli eſt addita, non luci primigeniæ. Ex ratione igitur diei infertur etiam tempus, qvod antea attigimus. Habuit enim cum luce maſſa primæva neceſſario durationem ſibi proportionatam, qvæ per inductionem nihil aliud qvàm tempus poteſt ſalutari: Æternitatem pro duratione ſua non agnovit, ſic

enim

enim eſſet qvid infinitum, à qvo natura naturata abhorret; nec ævum; qvod deſtruit Scriptura, conſummationem hujus unverſi, & in nihil, unde emerſit, migrationem aſtruens; Ergò tempus. Solem enim tanqvam adæqvatam temporis cauſam objicientibus cum reſpondemus, qvod tempus ratione ſui exiſtens & ratione noſtri cognitum confundant, tum antea reſpondimus. Eandem cauſam ratione materiæ & ſubſtantiæ, qvamvis non reſpectu formæ, cum cœteris habuiſſe primum diem non negant, qvi Theologis noſtris uſitatam diſtinctionem Hexaëmeri in triduum diſtinctionis (primorum in momento productorum corporum) & exornationis admittunt, cujus primo apparatu cælos DEus ſole donavit, non ſanè immediatè creato, ſed ex præexiſtente materia lucis primævæ condito, qvæ & huic & reliqvis ſtellis ceſſit, forma impreſſa. Ultimo analogam cæteris determinationem motus huic diei aſſignamus, qvia æqvè potuit lux primigenia vi propriæ naturæ ac vittute intrinſeca moveri ac Sol & reliqvæ ſtellæ, cum hac virtute à Deo conceſſa gauderet, adeoq; nullo externo motore indiguir, velut nonnulli aſſerunt, ſed (ut concludamus cum Calovio) *talem circa molem rudem motum habuit, ut acceſſu ſuo diem, receſſu noctem effecerit & ſpatio viginti qvatuor horarum ad eundem terminum redierit: Unde primus dies naturalis factus, tenebris per horas duodecim durantibus, ante lucem conditam, qvæ prima nox fuit: Ubi verò lux à Deo crearetur, mane primum exortum, & per reliqvas ſpatii* νυχθημερινε *horas diffuſa luce ac motu, usq; dum abſoluto curſu tenebræ redirent, prima dies conſtituta eſt.*

CO

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Finis ordine naturæ ſibi vendicat primum locum inter cauſas, cum ejus cauſalitas ſit prior cauſalitate efficientis.

Principium Corporis naturalis eſt Privatio qvidem, ſed non cauſale.

Teſtimonium non minus eſt Apodicticum qvàm Dialecticum.

Defendenti Lectiſſimo,

applaudit Præſes:

Qvæ *Lux* prima Polos ornat, Te prima coronat,
Syrma dedit cœlis ductile, Stemma Tibi,
Hæret Nycticorax antris gaudetq; tenebris,
Cum *Lucem radiis, Lumina Luce* beas.
Plaudit avis Tibi dextra. Ratum ſit Aruſpicis omen,
Qvod *Lux* primitias ſit comitata tuas!

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